Price 2 Cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 36. CHICAGO, ILLINOIS, SEPT. 21, E. M. 301. [C. E. 1901.] WHOLE No. 883

WE REAP WHAT WE SOW.

There are loyal hearts and spirits brave,
With souls that are tried and true;
Then give to the world the best you have,
And the same will come back to you.

Give love, and back to your heart will flow
The love that your heart most needs;
Show faith and trust and hearts will show
The faith in your words and deeds.

For life is a mirror in which are shown
The deeds and lives we live;
Then give of our best to every one,
And the world will as freely give.

—*A. H. Hinman.*

Anarchism and the Trusts.

An important "Conference on Trusts," called by the Civic Federation, was held in Central Music Hall, Chicago, just two years ago. At this conference many representative men, including governors, senators, political economists, bankers, editors and others, spoke. The speakers were representatives of varying schools of thought, among them William J. Bryan, Bourke Cockran, J. Sterling Morton, Samuel Gompers, Thomas J. Morgan, and Benj. R. Tucker. Mr. Tucker, as most of our readers are aware, is the editor of "Liberty" and a man whose deep study of sociology entitles him to be regarded as one of the foremost exponents of philosophic Anarchism. Mr. Tucker's address on "Anarchism and the Trusts" was one of the most heartily applauded speeches of the conference. Now that on all sides is heard the question, "What is Anarchism?" we think it timely to give a short selection from this address. The complete address, together with Mr. Tucker's portrait, is to be found in the officially published report, "Chicago Conference on Trusts," a book of 626 pages, which may be obtained at this office. L. H.

The first and great fact to be noted in the case, I have already hinted at. It is the fact that the trusts owe their power to vast accumulation and concentration of wealth, unmatched, and, under present conditions, unmatchable, by any equal accumulation of wealth, and that this accumulation has been effected by the combination of separate accumulations only less vast and in themselves already gigantic, each of which owed its existence to one or more of the only means by which large fortunes can be rolled up: interest, rent, and monopolistic profit. But for interest, rent, and monopolistic profit, therefore, trusts would be impossible. Now, what causes interest, rent, and monopolistic profit? For all three there is but one cause—the denial of liberty, the suppression or restriction of competition, the legal creation of monopolies.

This single cause, however, takes various shapes.

Monopolistic profit is due to that denial of liberty which takes the shape of patent, copyright, and tariff legislation, patent and copyright laws directly forbidding competition, and tariff laws placing competition at a fatal disadvantage.

Rent is due to that denial of liberty which takes the shape of land monopoly, vesting titles to land in individuals and associations which do not use it, and thereby compelling the non-owning users to pay tribute to the non-using owners as a condition of admission to the competitive market.

Interest is due to that denial of liberty which takes the shape of money monopoly, depriving all individuals and associations, save such as hold a certain kind of property, of the right to issue promissory notes of currency, and thereby compelling all holders of property, other than the kind thus privileged, as well as all non-proprietors, to pay tribute to the holders of the privileged property for the use of a circulating medium and instrument of credit, which, in the complex stage that industry and commerce have now reached, has become the chief essential of a competitive market.

Now, Anarchism, which, as I have said, is the doctrine that in all matters there should be the greatest amount of individual liberty compatible with equality of liberty, finds that none of these denials of liberty are necessary to the maintenance of equality of liberty, but that each and every one of them, on the contrary, is destructive of equality of liberty. Therefore it declares them unnecessary, arbitrary, oppressive, and unjust, and demands their immediate cessation.

Of these four monopolies—the banking monopoly, the land monopoly, the tariff monopoly, and the patent and copyright monopoly—the injustice of all but the last-named is manifest even to a child. The right of the individual to buy and sell without being held up by a highwayman whenever he crosses an imaginary line called a frontier; the right of the individual to take possession of unoccupied land as freely as he takes possession of unoccupied water or unoccupied air; the right of the individual to give his I. O. U., in any shape whatsoever, under any guarantee whatsoever, or under no guarantee at all, to anyone willing to accept it in exchange for something else—all these rights are too clear for argument, and anyone presuming to dispute them simply declares thereby his despotic and imperialistic instincts. . . .

If, then, the four monopolies to which I have referred are unnecessary denials of liberty, and therefore unjust denials of liberty, and if they are the sustaining causes of interest, rent, and monopolistic profit, and if, in turn, this

usurious trinity is the cause of all vast accumulations of wealth—for further proof of which propositions I must, because of the limitation of my time, refer you to the economic writings of the Anarchistic school—it clearly follows that the adequate solution of the problem with which the trusts confront us is to be found only in abolition of these monopolies and the consequent guarantee of perfectly free competition.

The most serious of these four monopolies is unquestionably the money monopoly, and I believe that perfect freedom in finance alone would wipe out nearly all the trusts, or at least render them harmless, and perhaps helpful. Mr. Bryan told a very important truth when he declared that the destruction of the money trust would at the same time kill all the other trusts. Unhappily, Mr. Bryan does not propose to destroy the money trust. He wishes simply to transform it from a gold trust into a gold and silver trust. The money trust cannot be destroyed by the remonetization of silver. That would be only a mitigation of the monopoly, not the abolishment of it. It can be abolished only by monetizing all wealth that has a market value—that is, by giving to all wealth the right of representation by currency, and to all currency the right to circulate wherever it can on its own merits. And this is not only a solution of the trust question, but the first step that should be taken, and the greatest single step that can be taken, in economic and social reform.

* * *

I have tried, in the few minutes allotted to me, to state concisely the attitude of Anarchism toward industrial combinations. It discountenances all direct attacks on them, all interference with them, all anti-trust legislation whatsoever. In fact, it regards industrial combinations as very useful whenever they spring into existence in response to demand created in a healthy social body. If at present they are baneful, it is because they are symptoms of a social disease originally caused and persistently aggravated by a regimen of tyranny and quackery. Anarchism wants to call off the quacks, and give liberty, nature's great cure-all, a chance to do its perfect work.

Free access to the world of matter, abolishing land monopoly; free access to the world of mind, abolishing idea monopoly; free access to an untaxed and unprivileged market, abolishing tariff monopoly and money monopoly—secure these, and all the rest shall be added unto you. For liberty is the remedy of every social evil, and to Anarchy the world must look at last for any enduring guarantee of social reform.—*Benjamin R. Tucker, before the Chicago Conference on Trusts, September, 1899.*

The Death of Love.

BY VOLTAIRINE DE CLEYRE.

A very miscellaneous set of reasons, those which Lucifer has received as to why love dies. May I add one more to the assortment? And may I preface that it seems to me all the answers I have read are open to the same criticism, viz: that of hunting with a telescope for reasons of all sorts of doubtful probability, while the simple thing to do is to look with a naked eye at immediate facts. Love dies just as every manifestation of life dies, and dies the quicker in proportion to its intensity.

True, there can be no universal "standard of measurement," by which it can be determined that love, if expended in such a degree of intensity, will last so and so long. We are all mixed in different proportions, and one may love long and fiercely and another but indifferently and for a brief season also. But in general the love season of life is youth, and like the other feelings of youth it does its time and has done. The shifting environment of life presses upon the ego, and moulds it in this shape today, tomorrow in that. And as this or that element of the physical mixture comes uppermost, the desires of it, the direction of its activities change.

Truly the change is not wrought out without war in the soul. Love, as well as the mere animal playfulness of youth, is not relegated to the background without protest. And as it is always hard, nay really impossible, to see one's own true reflection in a looking-glass since the mere intent to see stiffens the play of the features, so it is impossible for the individual soul to look impartially upon itself and realize the changes wrought within it. In general I find, however, that it is your hard-headed Philistine, your soul that never felt aught but the outmost ripples of a strong sensation, your creature of the earth earthy, who is able to recognize the passing of love, much more tranquilly than our idealists, to whom, on account of the vortices of feeling within themselves, the death of love comes in "storm and stress" and bitter surrender, and who, long after the thing is dead, try to galvanize the corpse.

Useless to reason with such a one; he will go on painting conditions under which it might have been otherwise; he will rake the skies of imagination for fancies to reanimate his corpse, until the energy of his soul has exhausted itself. Fortunate if then those other energies for which the flowering time has come, and for whose sake love MUST DIE, are called into active play by outer circumstance. If not; if in their half-unfolded state they suffer blight, if nothing stirs those faculties wherein the power of growth still lies, then life dies when but half-spent, and "the dead buries the dead;" all the days of their death they go on shoveling ashes upon a grave, and planting dream-blooms whose roots can suck no life from that barren earth.

It has usually been my lot to stir up a veritable hornet buzz among the contributors of Lucifer, (old readers will remember the controversy arising over "His Confession," and other articles) and I presume my assertion that love MUST DIE will again provoke the expression of opposition. Believe me, it is from no desire to take a singular attitude, or to arouse the spirit of opposition for the sake of hearing what will come out of it, that I am writing this. For indeed it might be said, "If you have taken a seat among the Philistines, and have come to an end of your idealism, you might be satisfied to hug your ugly barren fact to your own withered breast, and not throw it among us, who will at least still maintain some hope of joy by seeking ways to prolong the echoes from the harp of love."

But, comrades, I am not a Philistine; I am more of an idealist than any one of you, ("though I say it myself, that shouldn't.") It is just because I believe in *living* ideals, that I protest against this senseless waste of yours. There is something better than picturing the dreamy joy of watching a man's face, or listening to the music of a woman's voice; it has its time—a time when it is graceful, when it is fit to fill a life from center to circumference; but for pity's sake, admit that "spooning" is not the business of existence for a man and woman with the sap of life receding from cheek and eyelid, and flecks from the swollen rivers of Autumn upon their heads. Something larger should dwell in the eyes of these than this petty vision of each other. This love you strain yourselves so to preserve and which sits so well on glossy brown heads, and rich red lips, but is so ridiculous on age-shrunk skin and whitening hair, is a very selfish thing compared with the immense vistas that should be opening out before you. The beauty of color and curve is going from you, but the nobility and grace of form grows hourly more beautiful if it be fed upon thoughts which broaden and lighten it up. Kisses for the cheek's rounded carmine, but an ocean-sweep of thought for the brow whose glory will remain unto the end of age; eye to eye the lovers of youth, sensuous and humid with the juices of physical life; but the eyes of the whole human race, nay all that lives, reflected in the vision of him whose soul has come upon the larger distances, the fathomless depths of even sympathy for all that moves across the panorama of the world.

You, who sit with your head bent over your plate to avoid the gaze of the eyes you once longed for, you who sit alone

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wondering why the hand that once sought yours seeks it no more, have you nothing larger to do with your life than mope away about yourself and your concerns? Have you nothing more in your heart than the desire to experience an old thrill? Are there no injustices for you to protest against? Are there no ideals of a better society for you to realize? Is there no cowardice in the world into which you may throw the weight of your courage? Is there no ignorance struggling its helpless way which you may do your share to lighten? Do these, and you will begin to draw deep breaths again, the languor of dying love will fall away like a garment; you will experience not the old sensation, but a new one, as life-giving in its season as the other. You will know the strength of asserted personality, made good in the social stream. The emptiness of an existence, mawking and moaning in its eddy for what Time has swept beyond its commingling, will be filled with upbearing force to carry it out once more to the mid-current, and this time with the power of being *alone*—strong and self-resourceful, winning the weaker to its side and imparting its strength to them in turn.

Freedom for sex, I will call with you, as I have ever done; and if there are Sapphos among us, why let them "burn down to the socket" with that driveling idea of soaking one's individuality forever in the individuality of some body or bodies. But the most of mankind are not so. Let such realize that freedom for sex does not mean one must always be worrying about his sexual existence. Let not his conviction that love should be free effervesce so much in his head that he is unable to recognize himself as part of the general processes of nature, and when he finds his free bird dying as well as the caged one, construct all manner of arrangements of dubious desirability for keeping it alive.

Love—when free—dies in its due season. It dies to make way for other activities, equally imperative in the building up of character. Don't seek to prolong the agony; let it die in peace.

Jane Addams and the Imprisoned Anarchists.

When Jane Addams, of Hull House fame, heard that the publishers of "Free Society" were arrested and held without warrant and denied communication with friends or attorneys, she visited police headquarters and asked to see Mr. Isaak, and did all that she could toward obtaining for the imprisoned men and women a fair hearing.

"This action on the part of Miss Addams," says a writer in the "Record-Herald," "has been the subject of some comment and even of adverse criticism, and it may be well to inquire why she was thus engaged at the very same hour when the ministers of the gospel all over the country were condemning the Anarchists and when a Chicago divine of some note was declaring 'that all Anarchists should be driven to hell.'

"Anyone who has listened to Miss Addams' public lectures has gained several distinct impressions which may be able to throw some light upon this action. She is inclined to the extreme doctrine of non-resistance, to a belief that evil cannot be successfully resisted, but must in the end be overcome by good. She is not even an adherent of the school of scientific Anarchy, to which the suspect Isaak and his comrades belong, according to which school all law and government are not only unnecessary, but represent the repressive and retrogade tendency in social evolution.

"Disagreeing with the philosophy of the arrested men, she nevertheless knew several of them personally, having met them through that neighborly hospitality which Hull House extends to all who care to come to it, regardless of class, nationality or either social or religious creed.

"Charles Lamb says you cannot hate a man when you know him, and apparently Miss Addams has verified this in experience. During the time of the first public excitement she was able to judge these men whom she knew by her previous knowledge of their characters, and was not frightened by the fact that they were labeled Anarchists even at the moment when that word was associated with a dastardly crime. She was able to recollect that Mr. Isaak and his friends are merely members of a school, who, following the direction indicated by the orthodox Democrat, that the least government is the best government, add that the entire absence of government is better than the best government.

"They contend that the statutory and judge-made law of the past has been largely class legislation, enacted and enforced for the benefit of the few, and that the most hateful aspect of human life is continually found in connection with the army, the police and the courts. This being the Anarchist position, Miss Addams quite logically contends that, society having laid down a general rule of law that the right of counsel shall not be denied and that bail shall not be refused except in capital cases, and then only when there is some proof of the guilt of the accused it is especially unfortunate to seem to deny these rights to any class of persons on account of their published beliefs—and particularly so when such a denial of legal right illustrates the position they constantly take in regard to the system of law and order. So far from tending to suppress Anarchy or even to dissuade the Anarchist, such a course inevitably and directly strengthens him in his position. She believes that no person should override the law, be he judge, policeman or Anarchist.

"Referring again to one of Miss Addams' lectures, she maintained that there was a certain corrective power in the position of the anarchist in respect to the present-day tendency toward special legislation. She points out that it is well to have the rights of the individual proclaimed in this time of much lawmaking for the protection of favored classes and of property rights.

"Doubtless there are many persons who sympathize with this position, and, while they did not have the opportunity to express it in prompt action as Miss Addams did, they are grateful for at least this small demonstration in favor of the integrity of legal guaranties."

A Suggestion to Correspondents.

While we are always glad to receive well-written original articles for Lucifer's columns, especially from our subscribers, and while there is great advantage in having on hand a large *surplus* of articles from which to choose, we are often much embarrassed by this surplus, and by the fact that it is constantly growing larger.

In order to relieve in some measure this embarrassment of the editors of small journals working on lines of progressive thought, the following plan has been suggested:

Instead of sending *all* your written thoughts to the radical weeklies or monthlies, send part of them to your local journals, your county or state papers. If your articles are printed, other readers of these political, agricultural or "society" journals will be encouraged to do likewise, and soon a "people's forum" will be a recognized and popular feature of papers in which free discussion is now comparatively unknown.

If your home papers will not print your articles, then send your names to A. C. Armstrong, Dorchester, Mass., Secretary of the American Press Writers' Association, asking for lists of papers that admit articles on radical and progressive subjects; then send your rejected matter, changed so as to appear to have been originally written for the new and untried journal.

Membership in the Press Writers' Association costs nothing, but it would be well to send a few stamps for circulars containing suggestion and information in regard to the work now being done by this band of volunteer investigators and agitators in the field of human education and enlightenment.

By this means the radical work that is now being done by Lucifer, "Discontent," "Free Society," and other pioneers, can be multiplied many-fold, relieving the pressure for space in these small and comparatively unpopular journals, and at the same time giving the needed training to a volunteer corps of earnest writers whose united efforts to overthrow old-time superstitions would soon become well nigh if not quite irresistible.

What say our readers and correspondents to these suggestions?

M. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Lesson of the Hour.

"All the world's a stage and all men are players," is an oft quoted saying. The particular drama—rather the particular "act" in the great continuous drama of human life on this planet, that has attracted more attention, perhaps, than any other within the past few months, has just been played at Buffalo, New York, the chief "characters" in which act I need not say, are William McKinley, President of the United States of America, and Leon Czolgosz, a young man calling himself an "anarchist."

In the technical language of the stage, the "act" of which we now speak is called TRAGEDY, and while the most sensational part thereof is now numbered with the things that were, the really tragical and especially the spectacular features of the "act" that opened with the shooting of President McKinley by the man who thus, in a moment, sprang from obscurity to world-wide notoriety, not to say fame—is by no means ended.

Studying causes as well as effects—as the student of nature—including man and his institutions, must do in order to deserve the name of philosopher and scientist, let us take the principal actors in this sensational act in the great drama of human life, and briefly consider how and why it was that they were at the Pan-American Exposition on the afternoon of Friday the sixth day of the present calendar month, and how and why it was that one received a fatal wound and the other became a homicide, narrowly escaping death at the hands of the bystanders.

Speaking first of him whose term as President of the United States and whose term of life were alike cut short by the pistol in the hand of Leon Czolgosz, and speaking for myself alone, I would say that William McKinley was a man greatly favored by heredity—by a long line of ancestry trained and developed in the "storm and stress" of feudal life in Scotland and England. Nature had made him well. In this respect he was a man of ten thousand, if not one of a million. Some years ago, and before his first nomination as candidate for the chief magistracy of the American nation I stood within a few feet of this favored child of fortune while he delivered one of his characteristic political speeches. As I read him then, and as I have read him since in his pictured likenesses and in his public utterances and public acts, I saw in him a born leader of men—that is, of men who need leaders and who will have leaders regardless of cost to themselves and others. He was not a man of towering genius; not a philosopher; not a profound reasoner, but he had that which was far better as qualification for successful leadership than genius, philosophy or logic, he had PRACTICAL TALENT in pre-eminent degree. He had TACT. He had been trained in the tactics of the law, and well he knew how to use these as a political leader. There was that in his physical make-up, as well as in his voice and manner of speaking, that inspired men with confidence in his honesty, in his earnestness and sympathy with and for others.

Remembering the impressions received from listening to the address of Wm. McKinley in the state house square, Topeka Kansas, and the effect that address had upon the assembled thousands, I can easily understand how and why the still larger crowd at the Pan-American Exposition went wild with applause on "President's Day," and also how and why it was that the same crowd went wild with grief and rage when at the public reception their idol was struck down by one who played the Judas act—or rather the Joab act, as told in the second book of Samuel, twentieth chapter:

"Art thou in health my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hands, so he smote him therewith in the fifth rib. . . . and he died."

PLACE IN HISTORY.

As for the real merits of the life and work of William McKinley and the place to be assigned to his name in the history of this country or of the world, of course this article and this issue of Lucifer are neither the place nor the time for such estimate. Solon, the great Athenian law-giver and sage is reported to have said to Crœsus, King of Lydia, that it is impossible to rightly estimate a man until you know how he met his death. If this be a true criterion then the death of William McKinley stamps him a superior man, notwithstanding the seeming adhesion to superstitious theology in his last moments, when he is reported to have said, "It is God's way; we must submit." With his religious training, and remembering that his life as a politician was not favorable to the formation of logical or philosophic habits of thought, it is not strange that he would seek to give comfort to his wife in this way. His courage through it all; his expressed desire that no violence should be done to his assailant; his uniform cheerfulness and hopefulness indicate a well-balanced mind. One chief cause of regret, as I see it, is that—in his last moments—or rather before the near approach of death had clouded his mental powers, he did not enter a specific and earnest protest against the infliction of the death penalty upon Czolgosz. If he really meant what he said when telling his wife, "It is God's way," and if he could really say, with him whose example he professed to follow, "Father forgive them, they know not what they do," why did he not leave it as part of his last will and testament that his misguided and probably demented assailant should be kindly and humanely treated—kept in confinement if need be to keep him from injuring himself or others, but never to be made an example of the old barbaric law, "Whoso sheddeth man's blood, by man shall his blood be shed"—if William McKinley had done this he would have done more to embalm his name in the grateful remembrance of coming generations, would have

done more to prevent repetitions of tragedies such as the one of which he himself was the victim—than he had done by any act of his life, or any words of political wisdom now recorded of him.

OOD INTENTIONS.

In my estimate of the character of William McKinley I mean always to give him the credit of good intentions. From the standpoint of mental philosophy, of mental and physical science, I can do no less than this. To accuse him of bad intentions would be to accuse myself, for my philosophy teaches me that under like conditions, prenatal and postnatal, I would have done PRECISELY as McKinley did.

Even when making what I conceive to be his saddest mistakes—instance, when, in conjunction with his fellow rich men—the plutocrats of the United States Senate, he took twenty millions of dollars of the people's money—money that neither he nor the senators had earned, and with that money bought the robber claim of Spain to the islands called the Philippines, and then proceeded, after the fashion of all robber rulers, to take more of the people's money to make war upon the inhabitants of those islands—with fire and sword and gatling gun to subdue those islands and hold them as conquered provinces, so that the United States could take its place among nations as a "world power," as an empire with dependent colonies, in all this, I repeat, with like heredity and like training or surroundings I would have done precisely as McKinley did.

LEON CZOLGOSZ.

Having given William McKinley the credit of good intentions—of doing the best he knew under the circumstances, with the lights before me I can do no less in the case of his assailant—his weak-minded, misguided murderer, Leon Czolgosz. Go back far enough and we shall find an efficient cause, a COMPELLING cause for the killing of the twenty-fifth President of the United States, on Friday the sixth day of September 1901, current calendar. This is not the doctrine of pessimism, nor of fatalism, it is simply the irresistible LOGIC of rationalism, of naturalism—of natural causation, of natural sequence. CÆTERIS PARIBUS—"other things being equal," as the wise old Latins used to say, McKinley would have been the murderer and Czolgosz the victim. Where, then is there rational ground for hate, for revenge—for vengeance such as is now expressed everywhere, with few exceptions, against Czolgosz, and against all who are supposed to hold similar views in regard to government, and the causes of the inequalities and the miseries that we see everywhere around us?

That Czolgosz was not a philosopher, not a reasoner—that he did not have practical talent, or what is called good "common sense" in adapting means to ends, it seems to me must be apparent to every one who thinks a moment. If his aim had been the exact opposite of what he says it was; if he had desired to defeat the purposes of Anarchism as taught by its logical thinkers and reasoners,—for instance in the extract from the speech of Benjamin R. Tucker, given on first page of this week's Lucifer—if Czolgosz had desired to strengthen the power of the Trusts, and consolidate and perpetuate the rule of the few over the many, he could have done nothing better for his purpose than to slay the President of the United States, in the way and at the time he seems deliberately to have chosen.

Saying nothing of what he must have known would be the inevitable consequences to himself, does not this view of the matter stamp Leon Czolgosz a fit subject for a lunatic asylum, or at least a man very much lacking in common sense?

EX-SENATOR PETTIGREW'S OPINION.

Having already exceeded my self-imposed limits I close for this week, by quoting the—in the main, very sensible words of Ex-senator Pettigrew of South Dakota:

Anti-anarchy legislation by congress would be futile, in the opinion of former Senator R. F. Pettigrew of South Dakota. Mr. Pettigrew, who passed through the city yesterday afternoon on his way from New York to St. Paul, said anarchy could be effectually prevented only by removing the conditions that cause it—namely, imperialism, unequal social conditions and the rule of the money power.

"There is a lot of extravagant talk these days about anarchist plots," said the ex-senator. "It is my belief there was no plot. No plot of anarchists could be discovered by the European governments after the assassination of either Empress Elizabeth or King Humbert, although the greatest efforts were made to unearth some sort of conspiracy. Assassination is generally the act of some frenzied individual and anarchy is not often the cause.

"Lincoln was not killed by an anarchist; neither was Garfield nor Mayor Carter H. Harrison. The making of anti-anarchist laws or the establishment of a penal colony for 'reds,' as proposed by an Iowa congressman, would do no good. We don't need more laws, but what is required is the just enforcement of all laws and a return to the equitable conditions of the country under our forefathers. England once had laws which placed 120 different kinds of offenses under the head of capital crimes. Today, with less than a half dozen varieties punishable by death, England is much freer and has less crimes to deal with."

Yes, the falsely called Anarchism that seeks justice by killing rulers, can "only be prevented by removing the conditions that cause it." M. H.

The Chicago Prisoners.

As we go to press—Wednesday, Sept. 18, Emma Goldman, Abraham Isaak, editor of "Free Society", his son and several others charged with complicity with Czolgosz, are still in jail, notwithstanding the confessed inability of the police to find any evidence to sustain such charge. It is reported that the prisoners prefer to remain in jail awhile longer rather than risk the danger of being mobbed by the law and order loving citizens of Chicago. M. H.

Notes From the Circulation Department.

In ordering copies of Lucifer "by return mail" please inclose stamps for postage. If you are willing to wait till our regular mailing day (Friday), postage is unnecessary. In mailing at the general postoffice we get the advantage of pound rates, whereby we mail about twenty-two copies for one cent. In mailing at a sub-station, as we do during the week, we must pay a cent for each four ounces, or a cent a single copy.

* * *

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Lucifer will be sent five weeks for ten cents to any address, on trial. As premium we will send either "Institutional Marriage," "Motherhood in Freedom," by M. Harman or "A Tale of the Strassburg Geese, by R. B. Kerr.

* * *

It is not the "duty" of any one to help circulate Lucifer; but to those who believe that it is doing a necessary work, and who wish to aid it, I would say that never was there a more auspicious time than the present. It is inevitable that some of our subscribers should grow frightened at the outcry now being raised, and, for family or business reasons order their names taken from Lucifer's subscription list. And though Lucifer would continue to exist even though hundreds should discontinue taking it, now is the time for the real friends of the paper to manifest their interest. And the most effective way to do this is by sending the names of new subscribers. We will send Lucifer five weeks to ten addresses, or thirteen weeks to four addresses for $1, adding premium pamphlets as stated elsewhere. Shall we hear from you? L. H.

Press-Writers' Notes, No. 8.

August 25. Boston Globe, prints a good letter from John A. Homans in answer to Senator Tillman's recent speech on the Afro-American.

August 26. Bulletin (Phil.), Edward Stern, appears on Methods of Progress; William E. Bonney answers the question, What is Spiritualism? Chicago Post, Edward Stern presents some Staggering Figures.

August 27. Traveler, Albert P. Lewis takes a shot at Prof. Moore on Defaming Infidels; Francis B. Livesey writes of the Excitement in West Virginia his articles in the Pioneer Press have caused. Bulletin (Phil.) John J. Fleming, True Friends

August 28. Traveler, Miss Lucy Waters Phelps writes a good letter on the marriage and divorce question under the caption Precedent vs. Reason; Chas. A. Osborn answers a critic on Faith; Bulletin (Phil.), C. L. Swartz has a fine letter on Marriage and Divorce; Edward Stern, Hits for Single Taxers.

August 29. Weekly Enquirer (Cincinnati, O.), Charles A. Osborn handles the marriage question without gloves in answer to National Divorce Law League; Southern West Virginian (Williamson, W. Va.) Francis B. Livesey claims Compulsory Education Wrong.

Auffust 30. Traveler, William Duffney answers E. H. J.'s attack on the Infidel Press Writers; J. T. Small has some queestions for George William Gilbert to answer. Bulletin (Phil.), J. M. Gilbert writes on Science and Faith. Seattle (Wash.) Times, Francis B. Livesey replies to a Unitarian minister.

August 31. Traveler, J. C. Bell, A Day Dream; J. M. Gilbert answers Prof. Moore on Religious Persecution; Catonsville, (Md.) Argus prints Francis B. Livesey on the School Problem.

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VARIOUS VOICES.

A. J. K., Chicago:—Enclosed find two dollars for subscription to Lucifer, as I see my subscription expired several months ago. Accept thanks for sending the Light-Bearer, the brightest and most educational of all reform papers. I would like, also, to avail myself of your special premium offer of one of Ibsen's master works.

M. J., New York:—I wonder why the whole Republican party were not under suspicion when the Governor of Kentucky was assassinated? I have no doubt they were all as guilty as all the Anarchists are now. Such fools as the assassin make much trouble and turn the whole government into "anarchists'—the kind we fear—they all want to act the part toward the cra zy man that they say Anarchists want to act toward others.

"Kicking Mule," Whatcom, Wash.:—It is with horrified disgust that I read the acco unt of last week's train wreck on the Great Northern in Montana. Surely the industrial battlefields are becoming bloodier than actual war. Could such a catastrophe be possible under State Ownership of Railroads or Socialism. Would like to see your opinion in some future issues. If such horrors will not open the public's eyes to the necessity of Government Ownership of Railroads, nothing on earth will.

C. F., Iowa:—Received your anniversary number. It is fine. Inclosed find seventy-five cents to use as you deem fit. I will pay what I owe on subscription later on. This is money I earned at a church sociable, helping serve dinner on the Fourth. Mr F. got a place on the railroad here and we were getting along nicely with a prospect of earning more later on. Last Sunday, after a hard day's work he was told not to come back Monday, as he was *too old*—forty-one. After January 1, 1901 they employ no men over thirty-five. And so this beautiful Trust shoves off its employes without a moment's warning. So F. said, "Send up the money to Lucifer now while we've got it. Payday will not come again, and its no use waiting till you can send more." With best wishes of us all I am yours in the fight—against all kinds of Trusts.

L. M. B., Florence, Mo.:—I attended a meeting of the citizens of this town, last night, the purpose of which, as stated in the call, was to express sympathy for our dead President; but which seemed to me to be very incendiary, as the "resolutions" advocated hanging, deporting, or jailing all "anarchists" and refusing them the use of the United States mails to distribute their literature. One of the "speakers," a very bigoted Methodist, in dilating on the beauties of our "government" that these wicked "Anarchists" are trying to overthrow, said that we want a government of peace and protection. He demanded that we be protected in our homes and in our assemblies; that we may meet in our churches and halls, with none to make us afraid; that each shall be at liberty to do as he pleases so long as he does not interfere with the liberty of any one else. Please don't give this descendant of Balaam's speaking trumpet away so that the detectives can catch him, as he belongs to that numerous and highly respectable class called "good citizens,' and I would not like to be instrumental in getting him into the clutches of the law.

The Respectable Way.

A gentleman invited a certain lecturer to his house to take tea.

Immediately on being seated at the table a little daughter of the house said to the guest, abruptly:

"Where is your wife?"

The lecturer, who had recently separated from his better-half, was surprised and annoyed at the question, and stammered forth the truth:

"I don't know."

"Don't know?" repeated the child. "Why don't you know?"

Finding that the child persisted in her interrogations, despite the mild reproof of the parents, he decided to make a clean breast of the matter and have it over at once, so he said, with calmness:

"Well, we don't live together. We think as we can't agree we'd better not."

He stifled a groan as the child began again and darted an exasperated look at her parents.

But the little torment would not be quieted until she exclaimed:

"Can't agree? Then, why don't you fight it out, the same as father and mother do?"—*Tit-Bits*.

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